

INTEGRITY



1230 Old Mission Students

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SUBJECT:
The Parish

CONTENTS

EDITORIAL	-	-	-	-	-	-	-	-	-
APOSTLE OR APOSTATE									
By SALLY WHELAN CASSIDY	-	-	-	-	-	-	-	-	-
LAODICEAN, 1948 (A Meditation)									
By PATRICIA MACGILL	-	-	-	-	-	-	-	-	-
OPPORTUNITY IN THE RURAL PARISH									
By REV. JOSEPH DESMOND	-	-	-	-	-	-	-	-	-
THE PASTOR AND THE INFLUENTIAL CATHOLIC									
By ED WILLOCK	-	-	-	-	-	-	-	-	-
INCREASE BY PRAISE									
By ABIGAIL Q. MCCARTHY	-	-	-	-	-	-	-	-	-
GOOD FRIDAY (A Poem)									
By HELEN M. MCCADDEN	-	-	-	-	-	-	-	-	-
RESTORING PARISH LIFE THROUGH LAY ACTION									
By BURNETT C. BAUER	-	-	-	-	-	-	-	-	-
YOUR PARISH									
By REV. JOSEPH V. PFEFFER	-	-	-	-	-	-	-	-	-
IS SAINT JOHN OF THE CROSS FOR LAYMEN?									
Answered by HENRY CARR, C.S.B.	-	-	-	-	-	-	-	-	-
BOOK REVIEWS	-	-	-	-	-	-	-	-	-

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EDITORIAL



COMMUNITY life in the United States will have to shift its orientation to the parish if all things really are going to be restored in Christ. The parish represents men's unity in the Mystical Body and from it normally should flow the other uniting bonds of common recreation, mutual charity and assistance, hospitality, and apostolicity. The center of community in our society at present is not the Church but the modern luxury hotel, which represents the bourgeois ideal of pretension and comfort that characterizes our materialistic society.

The problem of reorientation of men to Christ in the parish is far from simple. We have only touched on it in this issue and have tried to stress those aspects which involve the formation, cooperation or initiative of the laity. Abigail Q. McCarthy (*Increase by Praise*) has tried to show the power of liturgical restoration to act as a corrective to the disintegration, loneliness, chaos and neurosis of modern society. In *The Pastor and the Influential Catholic*, one of our editors points out that in this paradoxical age the champions of the Church are to be found in unlikely quarters.

How serious a decline is there in parochial life? Sally Whelan Cassidy, who has just returned from a year in France, gives a terrifying picture (*Apostle or Apostate*) of the spiritual decay in French parishes and a glorious picture of the sacrifice and daring with which the remedy is being applied. It couldn't happen here—or could it? A Detroit pastor seems to think our American parishes are not as healthy as they seem sometimes (*Your Parish*). Things are better in small towns where the natural order is largely intact. A young curate analyzes that situation (*Opportunity in the Rural Parish*). Finally we have included the story of a little parish in South Bend (*Restoring Parish Life Through Lay Action*), not because it is the best example of a reconstructed parish but because its health is bound up integrally with lay apostolic activities.

This issue also contains Father Carr's answer to someone who suggested his high spiritual ideals were not suitable to the laity.

THE EDITORS



Apostle Or Apostate

Parishes in France are not very different from parishes elsewhere in the world, but in France the people are becoming conscious of parishes. There has been an enormous revival of interest, largely to the shock caused by a book called *France, A Mission Country*, which set forth the bare facts of the paganization of France. France used to be called a Catholic country and even today most Frenchmen are baptized Catholics, but the situation of the Church in France seems desperate. When Pius XI lamented that the Church had lost the working masses he knew whereof he spoke; out of sixteen and a half million city workers in France less than fifteen per cent are touched by Christianity (know it exists, have assisted at some ceremonies) and five per cent practice their religion (make their Easter duty), less one boy in a hundred continues to practice after the age of sixteen. In most towns it takes about four days in a factory for a young working girl to lose her purity and almost inevitably this leads to a life of incredible looseness. In many working districts co-habitation is the rule, the stable family the exception, and periodic abortion is taken for granted. In the rural districts the situation seems better; most people conform exteriorly to the dictates of religion, but here too the gradual slip from conformism to superstition to abandon of all practice is clear. Many rural parishioners still make the great acts of faith, Baptism, Matrimony, Extreme Unction, but comparatively few frequent the Sacraments.

The historic causes of these disheartening trends are clear. Religion became more and more a matter of conforming to a code of rules, of conforming to a certain exterior pattern of behavior—fish on Friday, Mass on Sunday, etc. In city parishes little effort was made to attract the workers. Churches were built and decorated, sermons preached, etc., according to the bourgeois mentality of that time and little by

the worker no longer felt at home in a church which seemed a part of an alien world with different standards, customs and values from his workers' world. In rural parishes the greatest cause of de-Christianization is the lack of priests. As the Cure d'Ars said, "Leave a parish without a priest for ten years, and you will have a pack of beasts." This lack of priests becomes more and more serious as those who are left advance in age and few replacements appear. The few young priests are exhausted trying to serve three or even four scattered parishes, going from village to village on a bicycle.

The Abbe Godin's book, *France, A Mission Country*, created a sensation when it appeared. French Catholics realized the situation of Christianity in their own country. Simultaneously, great efforts were made to remedy the situation. The parish, the basic unit of Christianity, was the focal point of these efforts. Some remedies were of a more exterior nature, a structural reform changing the usual parish from an ugly church full of badly chosen statues, a not too fervent congregation with few men and many elderly rosary bead rattlers, into a more living church with the congregation participating in the rites. The ugly statues were put away and the church redecorated. Maps of the parish, symbols of the various trades practiced within the parish, appeared on the walls. There was a greater simplicity in the arrangement of the altar; frequently Saint Joseph's altar was made of a working bench fully equipped with a carpenter's tools, while Our Lady's altar was decorated with a woman's tools: sewing and cooking instruments.

Not only was the exterior of the church changed but a definite effort was made to bring the Mass and the Sacraments closer to the people, within their reach. Great use was made of para-liturgy where on major feast days (Easter, Work, Christmas, Mother's Day) the feast could be explained to the people by a kind of drama with the congregation participating. Thus in Holy Week, the Passion is acted out on a low stage before the main altar. At each step the congregation has its part: a spoken chorus recalling the guilt of men, the cause of the passion:

For war—Lord forgive us

For slums—Lord forgive us

For meanness at work—Lord forgive us

For impatience with the children—Lord forgive us

For our selfishness—Lord forgive us

and else singing appropriate hymns in up-to-date words and to modern tunes. At the feast of Work, the parishioners form a procession at the offertory, bringing to the altar symbols of their work: wrenches, coal, heat, school books, cooking pots, etc. On Mission Sunday, Mass is celebrated by an Indo-Chinese served by an African. Afterward there are talks by a French missionary, illustrated with huge charts about the

Church's role in the world, finishing with the re-Christianization of parish itself. Daily Mass is made as alive and meaningful as possible, dialogued in French, with a member of the congregation reading the parts of the Proper at the appropriate time. Other exterior reforms were made, such as the single class of wedding and funerals, thus eliminating the un-Christian distinction between rich and poor and avoiding the scandal of appearing to sell the Sacraments. Little by little the parish lost its bourgeois traits and became a living church. Little by little the congregation changed over from individualistic participation at Mass to a living community worship.

But far more interesting is it when the parish life itself changes when the parishioners move from their passive role into actively participating in the re-Christianization of their neighborhood. Very frequently this making the parishioners responsible for the re-Christianization of the parish has been the saving of the parishioners themselves for the adage "apostle or apostate" has been proved true. The feeling is that "we must pass from the parish as sheepfold to the parish as leaven," and the missionary parish is born.

No one pattern has been followed, although there are common principles: team work, lay responsibilities, working from within,—"to be Christian is to love." In some cases an effort has been made also on several planes at once, a team of experts specializing in different sectors: housing, schools, shopping, trying to change the social and economic status of the neighborhood so as to give grace better material to work on, cooperating with a team of residents who go and live in the neighborhood, acting as servants to all. Although their services are in many ways similar to that of social workers, helping to fill out request for ration books, looking after a delinquent child, helping a family to cover its stability, yet there is all the difference in the world. The militants are not just visitors from the outside who return to their comfortable quiet rooms every evening. These teams live in the slums, share the workers' tiredness, their poor food, their overcrowded houses. They don't come for a month or even a year, but for life. There is that essential work from within, the detailed personal point of view which completes the specialist team's work from above, their overall, institutional approach.

This principle of working from within is common to most teams for this is the essential "community of destiny," the tying in of one's earthly destiny with the poor, sharing in the hazards of job seeking, poor health conditions, of personal insecurity. This "community of destiny" is that precious key which opens up the secret of men's hearts which gives an insight into the workers' real problems, their real privations, not just the long hours of work or the filth, but their degraded state as human beings, their inability to get out of this rut,

hell, the utter lack of love in their mechanized, bleak workers' community. This "community of destiny" lets us understand the depth of solidarity among workers, their generosity with themselves and with possessions, their sensitiveness to an act done for love.

In other places the re-Christianization of the neighborhood has been undertaken by a group of families. A Christian family is the nucleus of a community, and three or four profoundly Christian families revivify a whole neighborhood. Frequently a group of families moves into a particularly pagan quarter. Sure enough, a year or two later that quarter has changed; more joy and sharing, more respect and solidarity. The whole level of the neighborhood's life has been raised from near bestiality to something close to human. These families serve as a nucleus for groups of newly-converted Christians, for just as in missionary lands seldom does a priest baptize a former pagan unless he can integrate him into a living Christian group, for the exterior conditions are such that without the strong fraternal support of a Christian community, a relapse into paganism is almost inevitable. Often family groups assume responsibility for some sectors of the neighborhood's life and try to see that proper schooling is given the children, that the housing problem be ameliorated, that the neighborhood start acting as a unit participating in recreational and informative sessions, help groups, but the most important Christian vocation of these families is to bear witness that "to be Christian is to love," to be at the service of others, lending a hand with the sick, helping write out work applications, etc. The children participate in the family apostolate, singing in the family's liturgy, going to school with their father's blessing and the admonition: Remember, you are the family's representative before the school. Your first duty is to be an apostle.

Then there are what are called "missions." These are made up of several teams of laymen, laywomen and priests working together for the Christianization of the proletarians of some industrial town such as Paris, Lyons, Marseilles. These teams cut across normal parish lines, reaching those whom the ordinary parish cannot touch: the proletarians, the outcasts, the castoffs of society. Here the first necessity is just to be present, bearing witness that Christ is there. The teams have instituted a catechumenate for those who wish to become Christians. This catechumenate may last several years, until the man feels strong enough to carry the weight of Christianity, to change his brutalized life of drinking, women and drink and become a man of God. To these people Christianity is more than a set of rules, it is something *lived*. Nothing is taken for granted. The teams introduce the sacramental life slowly, waiting until the desire is felt, until it can be integrated into their lives. These proletarians will not go to the regular parish, either because they think of priests as "corpse-eaters" or as "profiteers in superstition"

or because they are ashamed to go dirty and in rags to the bourgeois church and to sit next to these clean and respectable people, the poor comes to them. Mass is celebrated in factories, in workers' homes. Christ comes once again among the poor, not minding the dirt, the smell, the crowding.

Mass in such an environment takes on an electrifying quality. Those who assist are wholehearted in their confession, in their *Domine non sum dignus*. One senses that their whole being is caught up in the offering of the Mass. At the *Memento* they mention their pals. One was hurt by the press, Mama Boucher who is sick with pneumonia, a girl from the ration bureau who was run over yesterday, the old man from next door who turned on the gas Wednesday.

The Epistle and Gospel are translated by the priest into simple every day speech: "militant" instead of "disciple," "church" instead of "synagogue." The priest asks, "What do you think," and the workers standing around ask questions or say, "Yeah, we see what ya mean." At the *Lavabo* a little girl may ask why the priest is washing his hands if they are clean already. Simply, without the least surprise, the priest explains that this means that his soul too must be clean to offer Mass. Afterward the priest and his friends have dinner together, for Mass is in the evening, when the workers can come. The dinner may be only bread and a box of sardines, but life is there. The talk may be in rough, brutal terms, but the person who speaks is clear-eyed and knows what his Christianity means.

In these mission teams, one is conscious of the seriousness with which they take Our Lord's precept, "Leave all things and come follow me." Often team members will be people with university training, with fine homes, but little by little they transform themselves, sloughing off the refined speech and the dignified manners, the bourgeois individualism. Little by little they become proletarians accepted by the rest. This is why the militants have been able to act as channels of grace. Nothing of themselves stands in the way. They are Christians but plunged deep in the mass. What can the workers do but listen and be attracted to the grace that comes undistorted by unfamiliar language or a bourgeois look? This psychological and personal detachment is far harder to arrive at than the acceptance of poverty and insecurity. Yet there is a tremendous force in working in a team for the re-Christianization of the world, each in his own place and yet not alone because the joys and sorrows of the apostolate are shared. Even though one is discouraged to the breaking point at the slowness of one's adaptation, at the terror of the environment, still the team is there sharing the same courage, and didn't Christ say, "Where two or more are gathered together in my name, I am in the midst of you."

These teams are profoundly conscious of not being an elite group.

individuals working from the outside toward a common end, but a team of militants working from within the mass, a team which lives and works and prays together, which shares everything: leisure, food, clothes, work. Each team member works in his factory or office, content that the others are sharing in his work, his difficulties, strong in the knowledge that the team has decided that he should be there, knowing that he can count on them when the going gets rougher.

The relationship of priest and militant on a mission team can best be described as a paternal one. While very often the priest acts as spiritual father and leader, yet frequently he is called to order by the militants. All initiatives are discussed and the responsibility shared together. The team may decide that the priest team member, who has been acting as their spiritual sparkplug, would do better work in the automobile factory than in organizing a housing scheme, so the priest puts on his overalls. Very frequently priests engaged in such missions worked as ordinary unskilled laborers. It was the best way to take the plunge, to get the feel of a worker, to see his life from within. Later many teams have thought that it is best that the priest act as full time spiritual worker, as spiritual director to the militants, to the Christian families, to the children, and so most priests have left the factory altogether and keep only part time jobs in the great markets where there are a few hours' work early in the morning. Priests intending to form or join mission teams spend a year or two as full time workers in the mines or factories; there is nothing that can replace that experience. Even in those sacerdotal teams made up of regular and secular priests who have been confided a parish by the Bishop, there is usually at least one member of the team who is a full time worker. Turn by turn the members of the sacerdotal team work full time, but the priests' apostolate is not only by sharing in the work of the proletarians but also in living in workers' houses, sharing the daily lives of their parishioners, becoming familiar figures on the bread queues, the subways, the ration bureau. Always the guiding principle is that of the "community of destiny," of working from within. Thus, slowly a new parish is built up, a parish no longer synonymous with a mere juridical and geographical entity but with a community of militants forming the Christian nucleus in a pagan environment.

Christianity in France has been in terrible shape but the future is bright. In the United States our parishes are flourishing in comparison with those in France, but which way is our parish life sloping, toward more and more conformism and purely exterior Christianity, or toward militant and living Christianity? Will we have to wait for our parishes to reach France's sad state before getting on the ball, or will we have the courage, the vision to make Christianity's future bright in our country?

SALLY WHELAN CASSIDY

Jeanne is ready for Easter.
All the essentials have been prepared.
The New Look hangs in her closet.
Weeks ago she made a date
For the Easter Parade,
For a movie and a dance,
And for Mass, too.
"I never miss Mass on Easter," says Jeanne,
"I like to get there early
So I can see what the kids are wearing.
And I must say
I always look as good as anyone.
Communion? Oh no, I don't go on Easter.
Too many people.
You have to stand on line so long.
Besides, you can go for six weeks afterwards
And still get under the wire—
Or is it seven? I never remember.
Well, anyway . . . You should see my dress. . . ."
Oh, Jeanne, Jeanne! The New Look, yes;
But the old leaven.
You are loved with an everlasting love,
Your Lord with longing waits
To eat the Pasch with you,
But He can wait for six weeks,
Or is it seven?
The important thing is the Easter dinner you'll have with J
The one thing needful is the Easter Parade.
Poor, poor Jeanne.
Christ was crucified,
And He is risen,
But you're going to the movies.
You have a ballerina skirt
And you have a Gibson girl blouse,
But you have no wedding garment.
You don't know it,
But you're wandering in exterior darkness.
The kids will buy you a coke
Or a cocktail.
They'll take you to lunch
Or dinner.
But no one's heard of living water,
No one's interested in Bread and Wine
That give eternal life.
So you're always hungry,
You're always thirsty,
And turkey dinners won't fill you,
And martinis don't help.
And there seems to be no one,
No one who cares,
No one who'll take your hand
And lead you to the Feast.

PATRICIA MACGILL

Opportunity in the Rural Parish

And He was passing on through towns and villages, teaching, and making His way to Jerusalem.

—LUKE 13.22

We seldom consider that towns and villages are really creatures of God, works of the same art by which green hills and sunsets come into existence. They flow just as gracefully from His hand as do the beautiful, dumb things of nature, even though they do so through the medium of human willing and knowing. Only when man tried to improve on what God so ably made did this particular creature become distorted and ugly, and thus did the town become the city. And now men have begun to realize that it were better had they not tried to improve on the town. There are movements afoot, Catholic and secular, to restore the life of man, away from the city, back to the town. Let us hope, though, that none of these movements forget that only God makes a *real* town; men alone can produce only imitations at best.

Meanwhile, what of the towns that still are? America is blessed with thousands of them. They are our best. It would be work for a mathematician to enumerate how many different manufacturers have at some time used these towns as subjects of advertisement. Anyone who even looks at ads can recall having seen, at least once, a huge billboard screaming something like this: "The little things that make America," or "What G.I. Joe fought to preserve," etc.; then the inevitable Main Street, with its white cottages and tall elms, and cushioned upon a green horizon the product of a particular manufacturer. Causeating as it may have become, these towns *are* the little things that must make America, and they are what the Church must fight to preserve and penetrate with a fuller Christian spirit. It is in such places as these that the Church must now strengthen the rural parish.

Town versus City

It would be a real joy to launch into a long thesis on the sanity and beauty of the rural town, compared with the mechanical tyranny of the modern city. Since that is not the purpose at hand, it will suffice to state the difference briefly, in order to show in a positive way what the Church has in her favor in the rural parish. Let us regard, as the rural towns in question, those innumerable communities in the United States which number less than six thousand in population.

First of all, what does the small town do, for the man who lives there, that the city dweller's environment does not do for him? There are two qualities, psychologically imposed by environment, which belong to the complete human being; that is, a being who is human as

God intends this creature to be human. Of necessity the urban cannot realize these qualities in any high degree. The rural person living in the environment originally planned for him by God, deeper, even though unconscious, sense of intimacy with the natural law. All about him there are constantly and silently expressed fundamental laws of creation. He has not, via steel, concrete and asphalt, removed himself from growing things, from soil underfoot, from the rest of creation still obedient to its Maker. While his brethren have become part of a mass-striving against nature, the rural man has continued to bow to those restrictions which the surrounding universe ought to have upon man. This one fact alone—the farmer is willing to plow around a big boulder in his field, while the New Yorker, reluctant to stop for anything, whizzes through an underground tunnel—this fact alone makes for a complete difference in personalities. And this fact is only one of thousands more. Anywhere you have it, the clod-hopping farmer and the small town dweller, neither being opposed to bowing to nature's demands, find it easy to bow to the demands of a living faith. It is good ground for the cultivation of the virtue of a reverential fear of God.

Now, as to that second quality which is found in our small towners, it is *this* feature of the complete man (and therefore of the rural community) upon which the armchair philosophy of the city writers is wont to throw its deceiving spotlight. They have scratched the surface of something fine and deep. What they call "the American way of life" or "the Four Freedoms" is really a universal something which they see only in its American garb. It is not uniquely ours, they think. It belongs to human nature integrally. It has its roots in the very mind of God. The existence of this something is proved by sound theology. Simply stated, it is a God-given desire and need of men to live in communion with other men, and to be loyal to the community thus formed. It has all sorts of accompanying offshoots, results and demands, but fundamentally it is the desire to live in society. But, strangely enough for the city dweller, this desire is frustrated. As, by over-indulgence, the desire to eat is distorted, so in the large city the innate craving for society is over-satiated. Whatever is received is received after the manner of the subject receiving. Human nature, not being infinite, was never made to receive as neighbors a mass of two or three million persons, and all strangers at that. The small community, having answered proportionately this partial desire of man, is blessed, as God so wisely decrees it to be, by its response on the part of the individual. This response is a strong sense of loyalty to the community, an unpremeditated willingness to sacrifice for the common good, a lasting consent to sacrifice self in some way for the benefit of all.

Maybe we have sufficiently knocked the city now to demonstrate what latent natural qualities lie in the rural communities. *These are the qualities to which any rural apostolate must attach itself*, and upon which the Church can most advantageously concentrate her sacramental work. It would be possible to turn further abundant criticism against the city and city life in general, as others have so ably done, and so portray even more the beauties and possibilities of the rural community.

Present-Day Evils Now Threatening Rural Communities

The mission of the Catholic Church into the towns and villages must not be determined only by the natural character of what is there, but also by the growing and unnatural character which they are taking on due to the trend of modern living. It used to be that these places were isolated, turned in upon themselves, so that life for the inhabitants followed a pattern native to each community. Local traditions gloried the activity of every individual and family, and drew into the community proper, as into a center, all the efforts and virtue of its people. Now, influenced by the ease and speed of communication, most of these efforts are dissipated and scattered abroad, in no instances benefiting the common good, and in few instances the individual, but very certainly filling the purse of some distant capitalist mill owner or movie producer. The sin of modern advertising has wounded and befogged the clear thinking of our rural population, equally as much as the urban population. Along with the residents of the little towns, the residents of the farm regions lying around the towns also began to be misled. Take as typical of this wholesale temptation the weekly shopping trip to town on Saturday afternoon. There was a time when the family would return home well-laden with a week's supplies, glowingly contented and grateful to God. Now, Main Street dazzles before them with a ruinous display of deception. Theatre fronts and store windows, with the installment plan, send them home disgruntled and hungry for more, so they come back more frequently. Soon, home, even on the farm, has become just a place where the family eats and sleeps.

This influx of industrialized entertainment and high-pressure selling into the town was bad enough. But to complete the situation, there had to come the mill owner in search of labor. It takes one woolen mill or shoe factory to poison a little community. The result of it all is that the rural community becomes an imitation of the city, artificial and unnatural to a disgusting degree, worse than the city itself in one respect, simply because it is an imitation. Thus we find simple folk indulging in frivolity, not as an escape from tension and worry, but merely for its own sake; daring themselves to immorality for no better reason than that it *is* daring, glamorous and new. Frankly there *is* cause for pessimism.

Resurrexit

But with Christian optimism, which always sees the Easter triumph at the Calvary, let us see wherein lies the mission of Catholicism in the town, in the rural parish. The approach to the man living in one town, in a rural town is certainly going to differ from the approach to the dweller. This does not mean, however, that the *means* employed by the Church must differ according to variety of environment. Therefore, the cry about to be raised here will not be for any brand of original ideas. But it will be this: Let us discard now the artificialities too long tolerated, which we have been using to put religion into people's lives. It is time to release the vibrant power of God, to let it be channeled into human life, but always by those means which wisdom has deemed best. There are many fields of apostolate. This work of "releasing" and "channeling" can succeed only when it is inaugurated in every field at once. One could go into a lengthy exposition of possibilities in each, and with minute details. Here it must suffice to treat very sketchily of the principles that must govern the two large realms of apostolate in the parish, the one being all that activity which is purely *ex opere operantis*: the other being, roughly, the activity pertaining properly to Sacraments and Liturgy.

Preaching, Organizing, etc.

Let us stand back a little now and take a long-range view of a small town in the United States (we can't get too close or we will not be able to see the woods for the trees—a common malady today). Let us observe that the Catholic Church, the continuation of Christ on earth, is made present (*ex officio*) to this town, in 1948 A.D., in the person of the parish priest. Besides his priestly powers of ordination and the supernatural instruments, he is also equipped with those natural faculties given him by God, chiefly the power to preach and to lead. He should never forget (nor should the parish priest *ever* forget) that the Spirit of Christ is with him in a unique way, to inspire him and to support to him.

Now consider the town or village into which the Church, in the person of the priest, has moved. It is, as we have seen, a creature of God; in size it is just right; in quality, somewhat tarnished by the corrosion of twentieth century secularism; in membership, made up of folks who live more or less close to nature, though some of them, we know, have been lured into the factories. Let us do the thinking for this pastor. To begin with, his theological training has taught him that God made man a social being, with this communal trend expressing itself in a hierarchical order of nations, communities and families. His creation, that is, redemption of men by Christ, is a work which must also be done along social lines, and exactly along the same lines as the creation, so that the community becomes the parish, and the bas-

the community (the family unit) still acts as the basis of the parish. In other words, families, *not* individuals, are the members of a parish. Naturally, guided by this principle, the apostolate of our priest friend will be a family apostolate. How foolish he would be to act otherwise, where he has before him the perfect community, not too big, not too small, and therefore drawing to itself an intense loyalty from its people, fostering an intimacy among them that goes ever so much deeper than shallow city acquaintances. When he preaches, let his moral applications carry a *family* message. When he baptizes a child, let it be known that it is a cause for family rejoicing. When he gathers his flock at the communion rail at Mass, let them come as families. And when he gathers the men or women together, let them come as fathers and as mothers, and thus, even though they meet separately on occasions, they still bring along with them the unbreakable tie to the *family*. What would happen if, for example, the ladies of a parish could meet to play cards, not as the Daughters of So and So, but as the wives and mothers of such and such a parish. There might be less gossip, less keeping up with the Joneses (they might even prefer to discuss dogma instead of playing cards—it could lead to that). At any rate, coming together like this would not cut them off from their families, but the very name of the group would have to imply the existence of families somewhere close by.

Is the priest going to be talking over their heads if he preaches to the people who have annual gardens (if not farms), about the vine and branches, and the seedling put into the ground, and draws down to their simple grasp the mighty doctrines of the Mystical Body and sanctifying grace! For people to whom their community is their world, the explanation of that great community, the Mystical Christ, is not by any means above them. Have we been right, or even fair, in keeping this doctrine from them because we thought it too deep for them? Saint Paul thought it not so.

Look closely at the village in question. If you're still standing back far enough to see the whole picture, and not just individual trees (or telephone poles, or business prospects) then you can't miss the land, the green hills and crops, the flowers, clouds, the work of the sun, the flocks, and all that glorious panorama into which the Creator has set this community. It's all part of it for them, you see, so you *mustn't* miss it. Christ did not miss it—so He spoke of it—lilies, sheep, birds and trees, they all fitted in somewhere. Let's try using environment in talking to rural people. In lifting them to God, we must draw upon the things they know.

So here we have three things which can color the pastor's work: a little more family, a little more Mystical Body, and a little more of the theme of the Gospel. These are some of the very Catholic things

we should have been doing all along. But in view of the context of present-day evils, there are other things, too, which Father ought to make known to his people. It is time we began to pick holes in opposition. For instance, when a large firm advertises thus: "Understand rivalry and you understand America," let us tell them not to be fooled, that this extolled rivalry is not identical with the money-profitsteering which the large firm in question is trying to justify. Let us oppose the dignity of the human person to the slavery of the assembly line. The rural man knows there's something wrong with our modern extremeness. But he doesn't see where the root of the error is. Therefore, let the Church show him. He is not bereft of theological learning! Again an example: We have let it happen that our children know nothing or little of their rebirth to God in Baptism while the approach of a new movie can be a week-long topic of discussion. God forgive us for letting Superman and his potential actually dim the glory of the intimacy of the Risen Christ to our young lives!

Another reason why we may well exclaim *mea culpa* is our neglect of Catholic art and culture. Art is an indispensable medium if there is to be any synthesis of religion and life, and yet for hundreds of years we have been content to offer the shoddiest and cheapest of human productivity to God-seeking people, and worse goes by the name of Church art. If in the twentieth century men are no longer consciously God-hungry, look to this as a major cause. Rural folk are surprisingly apt at working with *both* head and hands. Perhaps let's stop thinking it would be medieval (and therefore silly) to expect them to grace their parish with the creations of their own hands. Let us bring them at the same time how pleasing a song of praise to God can be in craft and its productions can be. If such a work were to be guided along orthodox lines, it wouldn't take much to have a "home made" edifice looking a lot more like the house of sacrifice than a storehouse for monstrosities. Some of the most sanctified communities in northern Quebec are those where the Catholics have built, in unison with the stone, the church wherein they assist at Mass.

A final complaint (and a possible remedy): If our rural people are becoming enamoured of the world, one reason is that we have not let them know about the glorious annals of Catholic history. Call it history, or call it, more properly, the story of mankind. Whatever we name it, people need an over-all look at the past, with the story of Christ in its context, and the story of Christ-continued, expanding for them all the centuries leading up to our own. Such a knowledge of the past will help them to look to the future, I mean *far* into the future, where Christ will come as Judge. The effect of this should be that they would be more impressed (which they certainly are

w) with the transitory nature of the world in which they live, its tiny part in the whole grand drama of human life, while Christ the Redeemer will stand in the center as the key and support to it all.

Were such ideas and many others similar to them to penetrate the preaching, organizing and influence of the priest, who can doubt that soon we might have people taking a complete Christian view of life from day to day, and being grateful to God for their role in the whole of creation? They might try to make of that role the beautiful work of love and praise that He intends it should be.

Ritual, Breviary, Missal

Day after day the Church sings to God—both in the Divine Office and at Mass—of Jerusalem, of Sion, of the walls of the city, of its towers, of God's coming to live therein. It is time that we drew these poetic ideas down out of the realm of myth and fancy. They are meant to be true as well as beautiful. West Podunk, with its two hundred families, is as much a Sion to God as was Jerusalem of old. And so must become to us who live in these places. In the morning at prime, I say to God: "O, all-powerful Lord God, Who has made us come to the beginning of this day: save us today by Thy strength; that in this day we may stoop to no sin (then I think of the men of the parish who are starting to work in the factory down the street, where the air is penetrated with the Holy Name used in vain; and I think that my prayer is being said in the plural "we" and "us"—) but may our speech always go forth, and may our thoughts be directed to the doing of Thy justice, *Per Dominum Nostrum Jesum Christum.*"

How ignorant we have allowed our people to remain of that worship of God which is called "official" by the Church, simply because we follow upon an age in which the Church was forced to concentrate on the defense of other matters. But still, the Reformation, claiming to defend a religion which regarded God as spirit and as truth, was as much a revolt against Liturgy ("superstition" was the term used by the henchmen of Henry and Elizabeth) as it was against papal authority. The Church heroically defended the doctrines of the Real Presence, the sacrificial character of the Mass, and the sevenfold quantity of the Sacraments. But with all this, there was and is an unfortunate neglect to defend the *quality* of the administration of the Sacraments, and particularly of the offering of Holy Mass. *And this quality first and foremost social, communal.* All right, so we are advocating now what is called (often scornfully) the Liturgical Movement. The basis for the ordinary kind of opposition to this movement is that it is radical, new; it goes against all that we are used to; it would have us leave off lighting vigil lights before the sweet statue of our favorite devotion, and assist at vespers or some other "cold," intellectual type of common prayer. It is *not* new. It is the shallow individualism of

modern times that is new. If there is to be a revivifying of the parish (if there is to be a spiritual revolution to save a dying world) then Liturgy *must* have its place, otherwise the entire restoration is vain.

Father Carr, writing in a previous issue of INTEGRITY, is in saying that contemplation, a purely spiritual marriage with God is possible for all men, even in America. But in a world whose stage is utterly littered with material goods, the way out of this maze must at least *start*, and take its first steps toward God along a material path. This pathway is the Liturgy wherein all the material elements are sacramental, hiding a divine element beneath their materiality. The Mass is community minded. The small town, that aggregation of man's neighbors both in and around his town, is his world. There give him a communal religion. Unfold for him the complete cult of worship of the Church. Let him join in with his voice and heart. Teach him how to convert (and tell him why he should) the natural bonds which already bind him to his neighbors, to the supernatural bonds of grace and charity. Lead him to direct his loyalty and devotion to his community even higher, to the Community of the True Church and its branches, the Mystical Christ made somewhat palpable for him in his own parish. Brushing aside the substitutes, we must give him his undeniable right to understand and live by the Mass. Could we ever hope that some day these thousands of little communities, so much in accordance with God's will by *nature*, might not also conform with His plans in their *supernatural* regard? Might they not be taught to chant in unison their love of God *per Ipsum, cum Ipso, et in Ipso* with an understanding of what they do? Can we also hope that some day, whole families in procession to the communion rail, are to receive that which, when it was only bread, lay upon the altars for their stead? Is it too much to ask that, considering themselves as the City of God, they might return to church in the evening to ask for a "quiet night and a perfect ending?"

The aptitude of the rural person to work, using his head and hands at the same time, is merely an instinctive desire to act like a whole man—integrated. It is wrong to give such a character a religion consisting merely of novenas and unsightly statues. It's all out of place with the life he leads. We must permit him to act as a responsible person in living his faith; and by allowing him to *act* responsibly in his prayers we can get him to *pray* responsibly in his actions.

One doesn't pull up a plant by the roots to water it, but rather waters the soil around the plant. If we want to sanctify these people and restore them to Christ, we must not remove their daily lives from their environment to do it. It has not been good to doctor these people by dressing their bodies in Sunday clothes and then lining them

less, in the pews. The Church has more to offer them than forty minutes of unintelligible ceremony and choir-loft hymns once a week. She is prepared to go right into their daily lives with them, to go with them into their working week, and having filled their lives with God by the Sacraments, to keep Him there by the sacramentals. Let's start blessing their homes, their seeds in the spring, their cattle, cars, harvests and bread. Claude Julien, writing of the French priests who have gone into the factories and mines, says that "religion is not superimposed on human life, it must penetrate and fill it." Shall we wait for the utter corruption that undermined France has done so to us before we act? Why will we not begin now to call our people leaven, salt, and light, and explain to them how it can be so. Rural folk can grasp all these things, because it's the Gospel, and the whole style and theme of Gospel language was created for the likes of them.

Today, people who are thinking are unanimous in proclaiming Western civilization to be in its death-throes, dancing while the ship sinks. They describe in detail the manner in which man is losing all dignity and personality. Arraigned as guilty of it all are capitalism, individualism, secularism, modernism. Whatever be the fundamentalism," and therefore the guiltiest of all, whatever the outcome, the Catholic Church can best stand firm against the tide by doing this at last: by going into the towns, where life is most normal, and there sowing the seeds of a new harvest. Let those whose responsibility it is "remain in the machine," as one writer has put it—that is, to become holy by staying in the city, in the factories, in the midst of despair, and let them do so, and by contrast make others holy. The Popes have called for this and have named it Catholic Action. But others of us have the other responsibility of sanctifying the other places, to pass on Christ "through the towns and villages, teaching," and helping men to see the way to Jerusalem. Here, in the rural districts, far from the city, where factories are fewer and despair less prevalent, we should start at once to show forth the dignity of man, the value of creative and personal responsibility, the need and the beauty of solid family life, and the vitality of true Catholic worship. We must do all this, and we shall have produced the leaven that will activate the whole, that will start the return to normalcy in American living. And thus there will be raised for Christ in America thousands of earthly reflections of the one community in the Divine Mind, the City of God, the New Jerusalem.

REV. JOSEPH DESMOND

The Pastor and the Influential Catholic

The parish is a cell of the Mystical Body of Christ. It is an instrument which Christ uses to bring men into union with God. At a parish Mass, we see a union of men with God and with one another. Divine love circulates through all the veins and arteries of Christ's Body. The togetherness of souls with Christ, is made incarnate in the physical proximity and intimacy of neighbors gathered around their priest. In their physical unity the parishioners bear witness to one another of the invisible union they share corporately with Christ.

The parish, however, is a growing family. More and more souls must be added. More and more bodies must be physically present at Mass. The parish must reflect the hungry love of Christ that searches anxiously for the lost sheep. It is not only the mission of the Church to administer to the spiritual needs of the faithful, but also to increase their ranks and recall those who have drifted away. To accomplish this apostolate the clergy must enlist the aid of the laity. In our time the Vicar of Christ has called both clergy and laity to an organic, cooperative apostolate which must bring back the apostate Catholics, convert the non-Catholic, and renew the Christian spirit in every social institution. The right relation of the parish priest and the lay apostolate is of the utmost importance to the success of the modern apostolate. One of the most important questions for the priest to decide is who constitutes an influential Catholic. Who among the laity are best equipped by virtue of talent and influence to lead the lay battalions?

The little idea I should like to contribute to this big discussion is this: the nature of the disease that plagues modern society, in a sense prescribes the kind of Catholic who would be most influential in leading the work of restoration. I believe that a Catholic layman who might have been influential at some earlier period in history, may today be comparatively impotent. I also believe that the failure to see and appreciate the changing tactics of the Church as manifested in the revolution called Catholic Action, has caused a misunderstanding between priest and laymen. Because of this misunderstanding, much potential apostolic zeal has been discouraged, and much lay energy has been enlisted to no good purpose.

A Case In Point

Let's invent a hypothetical case which may show the point more clearly. Suppose that Father J is pastor of a church in Milltown. One evening he has a visitor, a young worker from the local factory. At first there is a good deal of foot shuffling and nervous fingering of hats. When he speaks, the young man is at one moment earnestly attentive, and at the next embarrassed and uncertain. The gist of his s

that he sees something wrong at the factory. His sympathy is strong for his fellow workers. He doesn't like the company. He is sure that the evil which exists should interest the priest.

The pastor can sense a certain restraint and lack of confidence toward himself. Behind the worker's uncertainty there is another facet of the man's personality which is cautiously measuring the priest, watching for little signs of sympathy or antipathy. It is obvious to Father J that the fellow has had to screw up his courage in order to approach the rectory. The situation is delicate.

The priest tries to quiet the young fellow's misgivings by showing him the other side of the story. The plight of the workers *might* not be as bad as he supposes. The company *might* not be as unjust as he believes it to be. At this the attitude of the lad changes. He may become angry, but more probably he will mutter a word of thanks, sorry to have bothered, and leave.

Father J is disturbed by the worker's obvious sincerity and by his own inability to win his confidence. Then he remembers Mr. B, a prison guard who is an executive at the same factory. He phones and is reassured by pleasant-voiced Mrs. B that her husband will drive over to see him as soon as he arrives home.

Soon, Mr. B's self-assured presence and hearty voice radiates warmth throughout the corners of the rectory. He listens with courteously-knit forehead as Father J describes his earlier visitor. Mr. B is personnel director, and this, he assures the pastor, is an old story with him. Of course there is something to what the worker has to say, but, "Management isn't what it used to be, Father. We are all heartily ashamed of the sweatshop tactics of the last generation. The worker has a residual bitterness, and we are going to cure that by treating him as a human being."

He goes on to assure the priest that this young man may have some personal grievance which he attributes to the "system." As he says this he grins knowingly, "It's always the system that's wrong, you know, Father, never the individual."

He pats his pastor's arm and says, "Don't worry. We business men are a practical-minded lot, and we've found that it's good business to keep our workers happy." He thanks the priest for calling his attention to the matter. They exchange smiling pleasantries, shake hands, and Mr. B leaves. Father J retires happily to his dinner. He is reassured. Mr. B has the situation well in hand. He has the *know-how*.

As it happens, Father J is wrong!

In this imaginary case, I presuppose good will on everyone's part. All three men truly want to improve a bad situation. Only one of them, however, is in a position to do anything of lasting consequence. Frankly enough, he would be the hardest of the three to convince that

this is true. The unhappy factory worker is the protagonist in the play but no one seems to know it.

The lay actors in this hypothetical play could be replaced by many others and the results would be the same. For the factory worker, substitute an office girl, and for Mr. B, an office manager. Or make the mother of a poor family complaining about her plight, to be followed by the reassurances of a rich, parochial patron, who tells Father J about the work of her "Guild." Or make it a young fellow starry-eyed about democracy and scornful of today's political chicanery, followed up by the local Catholic congressman. The assurances of influential Catholics are in vain. They are in vain simply because influence no longer resides in riches, success, or authority. Today, destiny rides on the shoulders of the workers, the office girl, the poor, and the idealists. They alone can be the influential Catholics of our time.

Patronization

The clerical-lay relationship technique depended upon by Father J in this hypothetical case is called patronization. The idea behind it is that lay persons in position of secular importance or secular authority can be used as agents by the hierarchy to bring Christian ideas and encourage Christian virtues in the lives of the people and the organizations that lie beneath their influence.

Thus, in an Age of Faith the Pope or local Bishop who desires some social reform would go to the king or local ruler and they, in turn, would directly impose the reform or else persuade their subjects to meet their ways.

This same technique could still be used after the Church became a minor force in society, as is suggested in the following statement of a Jesuit educator of a generation ago: "Catholics live in a world where they must seek opportunities for doing good, and the more learned or is, the more conspicuous one's success or station in life may be, the greater the field for spreading the truth and acting as an example to others."

Patronization presupposes, however, that the importance and authority of the patron are considered *respectable* in the eyes of his subordinates. Does he exercise an authority adaptable to the task of generating moral persuasion? This, I maintain, is a condition that cannot presuppose today, partly because of the abuses which characterize authority everywhere today, partly because of the strong influence that mere wealth holds in our society, and partly because of the spirit of anarchy so strong in today's masses.

Due to the very disease which the lay apostolate has been designed to cure, patronization is the least effective technique for the Church.

use in her work of influencing secular affairs. It has been made ineffective by secularism and the breakdown of authority.

The Breakdown

At one time, the primacy of the Pope as the well-spring of all authority was the birthmark upon the body of Christendom. Men decided to remove what they thought to be a blemish, and like the husband-surgeon in the story who operated on the tiny blemish that marred the perfection of his wife's beauty, they watched the mark gradually disappear, and as it faded, life went with it. The major denial of papal authority was followed by innumerable minor denials. The parts of society began to war one against the other. In the process of fragmentation, the deepest and widest crevice grew between the affairs called religious and the affairs called secular. This crevice was both social and psychological. One of its dire consequences within the Church was to separate the priests from the laymen socially, and also to make it increasingly difficult for them to understand each other.

Previous heresies within the Church were founded upon disagreements in regard to doctrine. The disagreements revolved around matters that lay essentially within the domain of the priest. Secularism, however, is a disease most manifest in the social order and the psychological order, the areas from which the priest has been unfortunately excluded. The initiative in the struggle against secularism must consequently be taken by the layman. It is he who must reach out with one hand to grasp that of the priest's, and with the other grasp the hand of the neo-pagan or the fallen-away Catholic. The initiative must be his because he is a part of the social disorder, and he is psychologically attuned to the modern mind.

Secularism walks in the company of another evil to which it is allied, and that is anarchy. When men denied the authority of God, they broke the cord which strung the beads of lesser authorities together. Authority became a power to be desired, not a responsibility to be administered. Greed became king, and Envy pervaded his subjects. Aristocrat, Intellectual, Boss, Politician, became terms of abuse on the part of the people, and occasions for abuse on the part of those who held the title. In none of these did the people continue to see or look for a reflection of the majesty or mercy of God.

To what degree the masses are justified in their distrust of those who pretend to be their leaders, is not the point. The point is that the distrust is there. The hierarchy of authority has been destroyed. The poor do not trust the rich, nor the worker his boss. The ignorant doubt the power of the intellectual to instruct. Finally and most scandalously, because he is apart from them, and because he does not apparently share the same material destiny, the priest is in danger of being relegated by the masses to the same scornful category as their secular superiors.

Since this condition prevails, initiative from the clergy, or from the so-called influential Catholics, will have little persuasive effect upon the masses of the people. Patronization must be put away in moth and rust until a new hierarchial social order is restored. It won't work today.

Like By Like

The seething, chaotic turmoil of today's masses is a restless unconscious search for an authority which is absolute, an authority which is trustworthy. Each class looks within itself for the new messias. No man no longer looks up for confirmation of his hopes and fears, no man looks to the man beside him, to the man who shares his burden. Estranged from the fatherhood of God, the masses are bound together by the mutual sympathy of orphans, and are struggling to organize themselves under their own leaders.

In these new leaders, the masses are looking first of all for compassion. Compassion means *to suffer with*, to share the same trials, to eat at the same table, to live in the same neighborhood, to get the same paycheck, to move toward adjacent graves. Being one with the masses, the leaders must be different in this; they must bring their neighbors hope and direction and courage to work toward a new and better world in God.

The technique of *like by like* was adopted as an apostolic instrument after the peculiar nature of the modern social and psychological orders were studied. In Europe it has always proved its superiority over the technique of patronization. The movement of history has been shrewdly observed, and the fact is apparent that tomorrow's leaders must have the sympathy of today's masses, and the strength of today's leaders will lie in their hopeful allegiance to absolute authority. Christianizing influence will not flow down through a vertical pyramid of leaders until the day that a new hierarchy of leaders has been established, leaders who have authority because they are right, leaders who are trusted because they are one with their followers.

Supernatural Influence

The influential Catholic must be supernaturally influential. The human soul must be formed to the image of Christ, and this is the task of the priest. Just as a fine piece of pottery is shaped to perfection by the combined activities of the potter's wheel upon which it revolves and the potter's hands which competently press and release the strain, so the lay apostle is formed by the activity of his apostolate which generates in his soul a dynamism that his spiritual director can shape into a beautiful symmetry. Without apostolic activity the soul is inert, and like the lump of clay it will resist any formation and tend always to fall back into a lump. Apostolic activity without spiritual direction is comparable to clay on a revolving wheel untouched by the potter's hands. It will take strange and unusual shapes, and the mark of the

tion will be missing. The initial stages of the new Christian revolution will be just this formation of leaders. I am of the opinion that there are many such potential leaders whose zeal is turning to rancor because of lack of clerical sympathy. They sulk on the periphery of the circle of influential Catholics, who by their very impotence surround with embers the fire that should enkindle the earth. When this obstacle is removed the priest himself will be released from the imprisonment forced upon him by a secular world. His leaders will be for him as arrows in the hands of the mighty. His force, which is the force of Christ, renewing, redeeming and nourishing, will be felt through the agency of the lay apostle, in those dark and sterile areas that need it most.

When that force is organized and universal, the end of secularism, and the restoration of authority will be only a matter of time.

ED WILLOCK



TO AN ORGANIST

Patriotic airs are nice,
Gounod is sublime,
Hunting chords that have been lost
Is fun at any time,
But,
When the Mass is going on,
We don't crave it,
Save it.

*"Neither do men light a candle
it under a bushel . . .
So let your light shine before men."*



out

...."

The
inactive
layman



Increase by Praise

*Begin then to praise now, if thou
intendest to praise forever.*

—SAINT AUGUSTINE

In our muddled times in which men stand away, lonely, one from the other, or seek to annihilate their loneliness in formless masses, liturgical prayer seems difficult to understand. Yet there is nothing more fundamental. In a way, nothing more simple. The Liturgy is the worship of God the Father through Christ in the unity of the Holy Ghost, "through Him and with Him and in Him." To worship liturgically is not to follow complicated rules; it is not to revive outmoded ceremonies and practices. It is to worship through Christ, with Christ, in Christ in His Mystical Body.

In the recent Encyclical *Mediator Dei* our Holy Father makes this clear officially once and forever. In every liturgical action, he tells us, the Divine Founder is present with the Church. He is present in the sacrifice of the altar in the person of His minister and especially under the Eucharistic Species; He is present in the Sacraments by His power, pouring into them so that they may be effective instruments of sanctification. He is present in the praises and in the petitions directed to God: "In whatever place where two or three are gathered together for my sake, there am I in the midst of them."

Therefore, the Holy Father continues, "the sacred Liturgy is the public worship which our Redeemer, the Head of the Church, renders to the Heavenly Father, and which the society of Christ's faithful renders to its Founder and through Him, to the Eternal Father." In short, it is the integral public worship of the Mystical Body of Jesus Christ, of its Head and of its members.

Who would—indeed, who can—pray apart from Christ? Yet it is a fact that the individualistic temper and the disintegrated character of our society makes praying with Christ not only difficult to do, but difficult to understand. Surely then, it is in God's providence that there has been such an emphasis on liturgical studies in the present century. This emphasis, Pius XII reminds us, has had excellent results not only in the field of sacred scholarship but "also in the private spiritual life of many Christians." Because the Mass, the Sacraments, the sacramentals, the Divine Office are the ordinary means of the glorification of God and the sanctification of men.

"For it is not He that *increaseth* by our praises, but we," Saint Augustine says, "God is neither the better if thou praise Him, nor worse if thou disparage Him; but thou, by praising Him that is good, art the better. . . ." By a contradictory process the modern world in magnifying

an has reduced him to nothingness. There is no more complete healing for this flattening and crushing of the human personality in modern society than the process of growing to full stature as a member in the Mystical Body of Christ.

By praying with the Church we combat the disintegration of modern life. We combat its loneliness, as, by the very nature of common worship, we are forced into the close Communion of Saints. We are forced out of absorption with self. "Take away from us *our* iniquities," we pray, "Lord have mercy on *us*." The priest offers the Host for his own sins, offences and negligences and "for all here present: as also for all faithful Christians living and dead," and we pray that the Lord will receive the sacrifice at his hands "to the praise and glory of His name, to our own benefit, and to that of all His holy Church." In the Canon we pray for the Pope, for our Bishop, for all true believers, for the living we wish to remember especially and—for our own salvation. All those dear to us are commemorated and, in the next breath, the great company of the Church Triumphant. We pray for the dead we wish to remember especially, and "for all that rest in Christ." We pray, as Jésus taught us, to *Our* Father.

We combat the disjointedness of modern life by carrying the Mass with us wherever we go. *Ite, missa est*. And by knitting the day together with the liturgical hours, whether we are able to offer them actually or in the union of spirit.

We combat the monotony of modern life with the glorious undulation of the Church year. Man needs change. He is a creature of cycles. On the other hand, we combat the footlessness and restlessness of modern life by the constant and unchanging character of liturgical prayer: the unchanging Common of Holy Mass, the unvarying hours of the Divine Office, the insistent, never-failing termination of the prayers, "through Christ our Lord . . .," by the unswerving fidelity of the faithful of Christ to whom all prayer is praise.

"There is no hour of the day which is not consecrated by its Liturgy," Pius XI of blessed memory assured the faithful, "There is not an act of human life which does not find a place in the acts of thanksgiving, in the praises, in the prayers, in the aspirations of this common worship of the Mystical Body." The Liturgy gives us a world in which we can be sanctified, in which all things may be blessed with the mark of Christ's cross; all things from airplanes to Easter eggs, and all occasions from the happy celebration of childbirth to the harvesting of a field—a blessed world!

"For it is not He that increaseth by our praises, but we. . . ." The Liturgy gives us the means of sanctification, the increase of faith, hope and charity. In a day and a time when the souls of men are stunted

spiritually by the poisons of materialism and secularism, the Liturgy an antidote to the poison, a true food, and an aid to growth. Faith, hope and charity—infused virtues though they are today choked and thrust down in the souls of the Christian multitude. Our intellects: so absorbed by the things that are apparent that we neglect the “evidence of things that appear not.” But the Liturgy teaches us to remember those things. We are instructed in faith in every Mass and at every feast: At *Christmas* in the Preface: “Because by the mystery of the Word made flesh the light of thy glory hath shone anew upon the eyes of our mind, that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen.” At *Easter*: “On this day we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world.” On *Feasts of the Blessed Virgin*: “For she conceived Thine only begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity gave forth to the world the everlasting light, Jesus Christ our Lord.” Pius XI, when instituting the Feast of Christ the King, said: “People are instructed in the truth of faith and are brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncements of the teaching of the Church.”

Instructed daily in prayer, our faith strengthened, we gain the ability to turn from the ceaseless probing introspection so characteristic of the neurotic modern to the contemplation of the Triune God.

And hope—is any virtue more sinned against today? Despair and presumption stalk us in a myriad of familiar forms. Yet consider the saving wisdom and the daring of the Roman Collects and Post-Communions. Through them we learn what it is to pray with confidence in the goodness, power and faithfulness of God; through them we learn how tremendous are the things for which we may hope. Is it not daring to give voice to the hope that we may have “right judgment of all things,” that we may be defended from “all danger,” that we may “dwell in spirit among heavenly things,” that God may cause us to enjoy “endless happiness”? And with what wisdom the Lenten Collects demonstrate to us that hope must be founded on a cognizance of our weakness. We pray in them that we may not be consumed by the flames of vice, that having learned our duties from God we may accomplish them by the help of His grace, that even as our bodies abstain from food, so too we may fast from vice in our minds.

If we are living the Church year we must live by the day and thus avoid the worry and anxiety which corrode hope. How is it possible, for example, to brood over private fears on the festival of your Agnes’ going to heaven, small Agnes whose white smiles “buy the

apes their palliums," or on any festival of a lover of God?

For the greatest of these is charity, and each day the Liturgy celebrates love. We are tempted often to think of our world as a world born entirely sad and cold. It is a world of hate and death and violence—no one can deny that. Worse, it is a world in which the hideous substitutes for life spring up in the hearts of men like weeds: curiosity, criticism, sentimentality, the morbid concern with suffering. (It is more than a happy accident that we are reminded in the Liturgy of Holy Thursday that *ubi caritas, et amor, ibi Deus est*, and that we pray the Holy Ghost at Pentecost to "teach our hearts.") Charity is fostered by liturgical prayer since the Spirit of Love is the soul of the Mystical Body, and the Eucharist, center of liturgical piety, is the Sacrament of Love in which our souls are nourished that we may love God with our whole heart and our neighbors as ourselves. Thus is the fire cast on the earth and for this we ask at the parish High Mass: "May the Lord kindle within us the fire of His love, and the flame of everlasting charity."

To pray with Christ is to become more fully man as man is meant to be—a creature of God, fallen and redeemed and made a child of God, heir of heaven. It is to bring body and soul into harmony; to bring man and the rest of creation into harmony; to bring man and mankind into harmony; to bring self and the Author of self into harmony. It is to know the peace which is not of this world.

The price of such fruitful praise is participation. "It belongs to the Christian people to participate in the liturgical actions in the way which is theirs" (Introduction, *Mediator Dei*). Therefore it will stand laymen in good stead if we make ourselves sure of *what the liturgy is* by studying the Holy Father's message. It will help us too, to see how our private prayers and spiritual practices make us better disposed and better prepared for participation in liturgical prayer which, "being the public petition of the holy followers of Jesus Christ, has greater excellence than has private prayer" (*Mediator Dei*, Part I). (This excellence does not signify any discrepancy or repugnance between the two kinds of prayer.)

For certain historical reasons we American Catholic laymen, at least, are apt to be a little at loss as to the nature of our participation. The present encyclical takes for granted so many things that are still unheard of in our parishes—the community-sung Mass, the *Missa Recitata*, the Offertory procession. And certainly it is a long time since Pius XI wrote, "The faithful come to church in order to derive piety from its chief source, by taking an active part in the venerated mysteries and public solemn prayers of the Church. It is most important that the faithful should not assist at the sacred ceremonies merely as detached and silent spectators, but, filled with a deep sense of the beauty of the

Liturgy, they should sing alternately with the clergy or the choir. . . To the parishioner of the parish in which such things are not even subject of speculation, it is apt to be a bit puzzling to read of liturgical excesses and abuses. He who does not even expect to hear the Liturgy of the celebrant, much less to respond in Latin, will be surprised to find that there have been some *unauthorized* experiments with the vernacular. He whose Church year is as apt as not to begin with a sermon on abortion and who, on the Feast of the Circumcision, is instructed in the means of a sermon rich in the symbolism of the civil year and of the common year, will perhaps be startled to know that there are those who have held that the Liturgy is the only source of doctrine.

But all that does not matter. We can at the very least remove ourselves from the ranks of "the apathetic and the tepid" by studying and praying the Liturgy so that we are filled with a deep sense of its beauty, and so that we will not be detached spectators if we are silent. Above all, we of the laity must remember that the family is the basic liturgical community. The family is founded on the Sacraments of Matrimony and Baptism. Within it the public service of God can flourish on and bear rich fruit. There can be corporate worship. There can be frequent use of the sacramentals and the blessings so lavishly provided by the Church. There can be rich and holy life lived according to the Church year.

He who will not praise in this transitory world, will be silent when the world without end has come. . . . Therefore praise and bless the Lord thy God every single day, so that when the time single days has passed and there has come one day without end, thou mayest go from praise to praise. . . . (Saint Augustine)

ABIGAIL Q. MCCARTHY

GOOD FRIDAY

Oh, shall I school my son to be as hard
And keen as men who filch the power of state,
That he from earthly hungers be secure,
And by posterity considered great?

Or shall I teach my son to be sincere
And just and mild, to serve with lowered eye,
When principles are goads which cynics wield
To drive out noble lads to fight and die?

Or shall I bid him, "Son, heed well thy soul,
Be not by fame allured or lies misled,
And they will mock your motives, rend your home,
And, spitting, press the thorns upon your head!"

HELEN M. MCCADDEN

Restoring Parish Life Through Lay Action

Just outside the northeast limits of the city of South Bend, Indiana, and somewhat east of the University of Notre Dame is the Church of Little Flower. Few people outside its parish boundaries, even Catholics in South Bend, know of its existence; nor would you expect them to. Its low, white frame structure is hardly imposing, in fact it is mostly a homemade affair put together by the parishioners themselves and their pastor, Father Joseph Payne, C.S.C., aided by seminarians from nearby Moreau Seminary. Nor does it have bingo or any other sillyhooded moneymaking activities to call public attention to itself. Its locale, known in pre-war days as "Shanty Town" because of the large number of nondescript houses built there during the depression by workers down on their luck but not on their ingenuity, is hardly a goal for sightseers despite the fact that in recent years a number of new modern homes have been erected there.

In the past year, however, Little Flower parish has become increasingly better known to Catholics over the country who are interested in the revival of parish life based on lay initiative, especially Catholic Action. Two main movements in the parish are spearheading this revival. One is the liturgical movement and the other is the Christian family movement—the latter, one of the first such specialized Catholic Action groups to be founded in the United States.

Leading the liturgical revival in the parish is Father Michael A. Lathis, C.S.C., long an advocate for the restoration of the Liturgy in parish life, who was invited by Father Payne to start a program of liturgical observances for laymen in the parish. Each Saturday night Father Lathis conducts a vigil in the church to which the parishioners and anyone else interested are invited to come. Here matins and brief commentaries on the lessons for the coming Sunday are read by the group just as was done by Christians for many centuries. Prior to each Saturday night's vigil, an hour's practice in singing the Gregorian Mass for the next day is held. Each Sunday morning at eight-fifteen the entire congregation sings a High Mass in Gregorian—the folk song of the common man in the Middle Ages.

It is true that at present the bulk of attendants at the vigil and Mass is from outside the parish but greater participation by the parishioners is something that is expected to be accomplished in time. As the parish social and religious program being developed by the Catholic Action family groups within the parish succeeds in attracting parishioners to a more active interest and participation in parish life, a greater interest in the Liturgy will develop. No person will go far in Catholic Action without being attracted to the Liturgy.

In addition to the introduction of the Liturgy into the parish, a systematic program of social and religious educational activities is being developed which is designed especially to revive a vibrant *esprit de corps* within the parish and ultimately to make the parish the center of community life. Chiefly responsible for changing the parish's previous activities from a hit-and-miss and mostly a money-making affair, to a planned and regular long range program looking to the parishioner's welfare, is the Christian Family group, a specialized Catholic Action cell comprised of husbands and wives, one of the first married couple Catholic Action cells ever organized in the United States.

Composed of five families (at present) which meet regularly at the different homes with Father Payne, their pastor as chaplain, the group has already accomplished a number of things, both socially and spiritually within the parish since it was started last fall. Adopting a three-goal social program aimed at providing recreation for the entire family which is both wholesome and regular, acquainting the families of the parish with each other, and making the parish the center of social life, they have organized so far a monthly recreation night at which progressive card playing, square dancing and singing are the main features and a monthly Sunday family "potluck." These social affairs supplement the weekly card parties held throughout the winter months which were inaugurated as a source of revenue and recreation by Father Payne when he first took over the struggling parish.

The monthly parish recreation night is planned (as are all other activities) so that couples mix and have an opportunity to become acquainted. You can hardly hope to have a living parish unless the members of the parish know each other. To induce maximum attendance, the charge for the recreation night is just enough to take care of expenses.

The monthly Sunday afternoon family potluck is held in the church basement rooms and it is for the entire family. While the children play together and become acquainted, the parents visit, dance, play games, or take part in informal talks and discussions. The whole Sunday afternoon is spent in this kind of family good-fellowship which is climaxed by a potluck dinner, the planning of which is in charge of several different couples, who each month take reservations ahead of time and delegate what each family is to bring so that a balanced meal is served. Each family keeps track of the cost of the food it brings. These costs are then pooled and shared on a family (not a person) basis. Thus, the larger families pay no more than the smaller. They are not penalized for having more children than the others. The average cost per family is amazingly small, running about sixty cents. A concrete example to those who attend of the value of community cooperation.

Cana Conferences, or short retreats for married couples, were also inaugurated last fall by the Christian Family group in cooperation with the South Bend Christian Family leaders' groups. Plans are to have them regularly either in the parish or in neighboring parishes to which Little Flower members will be invited. Various aspects of Christian family living are studied each time. Different couples are appointed to the committees each conference, thus building up their interest.

In order that married couples could attend the different parish functions, recreation nights, card parties, Cana Conferences, or vigils, etc., a baby sitter service was arranged by the Christian Family groups with a group of Catholic Action working girls in South Bend. The girls are not only the most reliable and conscientious that can be found (thus relieving parents of any possible worry on that score while having their fun) but they charge only a nominal fee which is turned in toward the upkeep of the Young Christian Workers' center in South Bend.

In addition, the Little Flower Christian Family group sponsors mimeographed monthly publications which are sent to every parish home. One entitled *Christian Family Notes* contains concrete suggestions to parents for introducing Christian practices into the homes. Different couples outside the Christian Family group are invited to help edit and contribute to the publication each month with the result that the paper has become an idea exchange center for families within the parish. The other paper is a more or less "get acquainted" sheet containing news items, over-the-back-fence talk, chatter and humorous happenings about parishioners, with special attention being given to detail reporting of what went on at the various parish functions. The purpose of this "gossip-sheet" is to help the members of the parish know each other by talking about them and by playing up parish activities as something not to be missed. While one member of the Christian family group has charge of this paper, different families in the parish are asked each month to contribute.

Plans for the immediate future by this group include a Pre-Cana Conference for engaged couples which will be open to all young people in the area; religious instruction classes for pre-school age children at which different couples, in turn, will teach the tiny tots Bible history, singing, story telling, constructive games and fundamental religious truths (included will be an explanation of the Mass in kindergarten manner under the guidance of one or two trained, permanent instructors). The group also plans a revival of parish family picnics this summer.

In accomplishing the above program the Christian Family group is not the task force, so to speak, but more the organizing and planning nucleus which needs and seeks the aid and cooperation of other parish couples who are willing to take over and carry on once a project is set up.

Besides the Christian Family group there are in the Little Flower parish, as in most parishes, a number of individuals who are doing magnificent work and making heroic sacrifices to keep the parish going. Such people are, for instance, the ladies who run card parties and raffles, the women who clean the church; men like Vincent Stock, Frank Carrico who drive school buses of parish children to the Catholic school before and after work without pay; men like Joe Guentert, Mike Guljas, Lester Humphry, Bruce Kunkle (and their wives) whom Father Payne can call upon any time to get something done. But these men and women are the first to admit that the individual tasks they perform for their church are not enough. They realize that what is needed to protect the heart of Christianity, the Catholic home, is positive, organized action which will restore the first line of defense around a Christian family, that is, a vigorous parish life. That is why they have united together into an active organization of families (including both husband and wife) so that together they can effect, after analyzing their present situation thoroughly, piece by piece, a systematic program of positive action which will result eventually in a healthy and full flowering of Christian community life centered in their parish. Only then, we know, will the Little Flower be in full bloom, only then will its heavenly fragrance penetrate the world about it with the good odor of Christian living.

The success and rapid growth of the Little Flower parish program so far, while they may prove that there are many families willing to join in parish activities and to take a vigorous part in parish community life once shown the way, does not necessarily set a pattern of activity that other parishes can follow. Because the membership and environment of parishes differ, no overall program worked out in one parish will apply totally in the next. What is needed, therefore, is a group of families in each parish, or better yet within each district within a parish (if the parish is a large one) with a heterogeneous membership who will make a systematic and continuous study of their parish's situation, judge it in the light of Christ's teachings and then put the needed remedy into action.

These groups of lay leaders will arise, however, only where there are lay men and women willing to make constant sacrifices. When they do arise in each parish they will become for that community a center from which will stem the re-integration of that community's life with God's divine plan. Once these centers of Christian integration are spread throughout the country, Christianity will become a more powerful force and determining factor in our national life.

BURNETT C. BAUER

Your Parish

It was the turn of the past century. The world at large felt smug and complacent. The nineteenth century was already being acclaimed the greatest of all centuries. In Paris, France, in the year 1900, the first of a series of world exhibitions had just been shown. It was indicative of the spirit of the time, and a prelude of what was to come. At the highest award of the entire exhibition, the Grand Prix, was awarded to Germany for the greatest contribution to industrial science that the world had ever known. Definitely man was becoming more and more committed to the ideology of the Machine Age. This period was to flower into the era of inventive genius of our times. Technocracy and the Steel Age were right around the corner. Bishop von Keppler in Germany had pointed out that therein lay many dangers. Man would become so engrossed with science and machinery that he would soon forget his God. He would create a machine so large, so powerful and so intricate that it would eventually crush him. The good Bishop's warning seems almost prophetic now in the light of the atomic bomb. Needless to say, his words fell upon deaf ears as man continued to push God out of his universe. Science, it was thought, was sufficient to rule the world.

On the great white throne of the Apostle there reigned at that time an illustrious Pope, Leo XIII. Steeped in clerical lore and worldly wisdom, he railed at the errors of his time in erudite language and with controvertible arguments. Encyclical upon encyclical covering the entire gamut of human learning fell from his trenchant pen. Not only that, but with lightning-like thrusts he concluded diplomatic concordats with the various nations around the globe, as though he sensed the impending doom about to befall the Church. Truly he ranks as one of our greatest Popes. The man in the street merely said, "Everything is safe as long as Pope Leo lives." And then he died. As one historian put it, "Under Leo the Holy See went on from strength to strength, and early in 1903 the twenty-five years of his pontificate were celebrated with great rejoicings; but a few weeks later on July 20, he died in his ninety-fourth year amid the sorrow of the whole world."

A new Pope was to be chosen. Who would succeed the learned Leo XIII, who in his long pontificate had done so much to re-establish the position and the dignity of the Catholic Church? Breathlessly the world waited the decision. It was generally believed that Cardinal Rampolla, Secretary of State to Leo XIII, was to be the choice of the Electoral College. The first three ballots had borne out this contention, but on the seventh ballot the Cardinals chose Joseph Melchior Sarto, son of a village postman, as the two hundred fifty-fifth Pope. Donald Wattwater, in his *Dictionary of the Popes*, relates: "Thus there came to

the Chair of Peter a man of obscure birth, of no outstanding intellectual attainments, and with no experience of ecclesiastical diplomacy, but who if ever man did, radiated goodness: a man of God who knew unhappiness of the world and the hardships of life, and in the greatness of his heart wanted to comfort everybody."

Scarcely had Pius X ascended the Throne of Peter but he was known in his first encyclical the theme of his pontificate: "To restore all things in Christ." And how was this to be accomplished: By restoring true Christian life to the beleaguered peoples of the earth? By drawing man's mind away from the mechanistic and materialistic concept of life, then there must be a complete spiritual, intellectual transformation in the life of the ordinary Christian. Catholics everywhere must return to the fundamental truths and practices of the early Christians, especially regarding the Mass and daily Holy Communion. Having labored for seventeen years in the pastoral ministry, is it any wonder that the new Pope began to apply the simple but potent remedies of a parish priest to the ills of his time? To the intelligentsia of his day it must have seemed quite jejune for the Sovereign Pontiff to focus his attention upon Church music as the first directive of his pontificate. But that is just exactly what he did in his *Motu Proprio* promulgated in 1903. Too long, he felt, had Christian congregations become estranged from the Divine Service—being enchanted by choirs rather than hearing the music of the theatre. In its stead he proposed a return to the simple plain chant of the early Church so that the entire congregation might properly hear Holy Mass by joining in singing the praises of the Lord. That was Pius X's evaluation of the Mass in the life of the Christian. Pius X is sometimes referred to as the one man who, in a single fell blow, stamped out the error of "modernism." But history rather regard him as the saintly Pope who revived the early Christian concept of the Holy Eucharist. Even throughout the Middle Ages, and later on in modern times, Jansenism, like a mighty cancerous sore, had eaten deep into the very bloodstream of Christian thought on the Blessed Sacrament. Then came his momentous decrees on *Frequent and Early Holy Communion*. They shook the earth. Through more than any other influence he gave back to the people, to the children, and to the sick, the Body and Blood of Christ as it was left to us as a legacy by the Apostles themselves. And so we may go on to enumerate many other provisions which Pius X inaugurated in his program, "To restore all things in Christ." Let it suffice to say that his entire pontificate was geared to the one thought of making better Christians, by urging men and women to use the simple salutary means made available to them in their parish churches and schools.

Almost fifty years have now rolled by since Pius X first laid down his spiritual program for the rejuvenation of the Christian world. How has the world accepted his formula? Is it working? What progress has been made? Perhaps the best answer to these questions can be obtained by a cursory review of Christian life in the ordinary parish today.

Surely no one will deny that since the decrees of Pius X, a large increase in the number of Holy Communions has been effected. But in proportion to the Catholic population of any one parish, how many frequent communicants do we find? Every parish boasts of its Holy Name Society, its Christian Mother and Altar Society, its Young Men's Sodality and junior societies for high-school and grammar-grade children. All these, we know, were specifically inaugurated to promote personal sanctification through the regular reception of the Sacraments. And yet even these monthly Communions have fallen off in modern times to an alarming degree. Only the children under the blessed guidance of the Sisters seem to have responded wholeheartedly to the Holy Father's invitation. And when we come to consider daily communicants the number shrinks to a bare minimum. In large city parishes, excluding Lent, missions, and such special devotional periods as the Forty Hours, approximately only one hundred adults are wont to communicate daily out of a possible three thousand adult parishioners. And we know that some parish priests will be inclined to claim that figure to be extremely generous.

Deviating from the Communion theme for a moment, and allowing for the sake of the argument that industrial life places such a strain upon the ordinary man and woman that he or she finds it quite impossible to communicate frequently, what about the Weekly Hour of Adoration conducted in most churches throughout the world? Unlike the early morning hours when one might find it difficult to communicate, the weekday evening Holy Hour is always held at such a time when adults could easily find time to pay their respects to the Holy Eucharist. Moreover, in many parishes the announcement is carefully planned to invite members of the various parish societies to make their Holy Hour following upon their monthly Communion Sunday. This plan has much merit, in that it asks but one hour a month of any individual, and by directly fixing the date in one's mind, it helps to eliminate the element of negligence and forgetfulness. But again, what are the results? Everywhere parish priests are discouraged by the pitifully small attendance at devotions to honor Christ in the Eucharist, and contrariwise, they are amazed at the large number who frequent the more popular and frequent devotions such as "Our Lady of Perpetual Help." Could it be that the time element involved spells the all-important difference in attendance? If so, then this generation can well

merit the sorrowful reproach first addressed by Christ Himself to Peter, James and John in the Garden of Gethsemane: "What, could you sleep with Me one hour?" And the reproach is all the more humiliating when we consider that "moderns" will spend not one but many hours avidly and placidly sitting through such spectacles as the movies and the arenas of sport will furnish them.

Perhaps there are those who will say that to attend the Holy Mass is a work of supererogation, that it is not demanded by precept. Granting for a moment that this be true—what about the Sunday Mass? Surely that is a matter of divine as well as of ecclesiastical command. In a parish comprising some seventy-seven hundred souls it was recently discovered that as many as twenty-one hundred people were missing from Mass every Sunday. Needless to say, this occurred in spite of all opportunities afforded these parishioners to hear Mass from early dawn through the late hours of the day. Also what about those who never in and year out attend nothing but the late Sunday Masses? How often do they communicate? Do they even trouble themselves about receiving the Babe of Bethlehem on Christmas morning? Are not these the very souls who neglect to observe the Corporate Communion on the days of the Holy Name Society, the Altar Society and the Young Ladies Sodality? In our modern times haven't they even forsaken the Paschal duty? Parish priests and missionaries are agreed that since the late war these same individuals will even fail to seek divine mercy by a single appearance at a two-weeks' parish mission. How can we account for such serious spiritual defection? There are many who say that *Saturday night life is the basic cause of it all*. To all intent and purpose Saturday today has become America's great play day. Not only adults but the children have been affected. See the long lineups of children in front of the neighborhood theatre of a Saturday afternoon and you begin to realize why they have forsaken the habit of going to Confession at that time. Were it not that in large city parishes Confessions are heard daily, we might well have a whole generation of children, not to speak of adults, who would scarcely frequent the sacraments.

In the light of these facts there is ample room to surmise that parish life is slowly but surely disintegrating. The parish today appears as but a faint dying ember of a once potent spiritual engine. What are the fundamental causes behind this scene? In analyzing this malady we must first of all recognize the fact that *parishes are people*—not churches, schools or community halls. If the people will accept the diagnosis and apply the remedy, our parishes will once more come to life—they will once more flourish. Now, what is the diagnosis? Pius XII recently told two hundred and fifty thousand Italian men of Catholic Action that "The opposing forces in the relig-

and moral fields are becoming more clearly defined. . . . It is disturbing to see to what extent fidelity and honesty have vanished in economic and social life." The Archbishops and Bishops of the United States in their annual meeting last fall, cited "secularism" as the all-important factor of the day. They said, "The practical exclusion of God from human thinking and living is the root of the world's travail today." And again, "The greatest moral catastrophe of our age is the growing number of Christians who lack a sense of sin because personal responsibility for God is not a moving force in their lives." Cardinal Mooney epitomized it in this way, "The things of God are dropping out of the lives of our people."

Such is the malady. Now, what is the remedy? To put it tersely, if parishes are once more to return to their original vigor it is necessary that Catholics everywhere *became integrated* with the practice of their religion through the channels of regular parish life. *Sunday-Mass Catholics* will not suffice—*Every-Day Practical Catholics* must take their place. There can be no such thing as a Catholic without a parish any more than we speak of a man without a country. First and foremost, we would suggest a greater sense of *loyalty to the parish*. We are not speaking here of financial support, but rather of that wholesome regard which decent children cherish for their mother. This would imply more solicitous regard for the words of counsel and admonition which every priest administers to his people Sunday after Sunday throughout the year. Secondly, Catholics everywhere must be prepared to *make sacrifices* in order to *live their religion*, for sacrifice is of the very essence of religion. No more quibbling about finding time to go to confession nor about the early Communion Mass. Compliance in this would easily mean a marvelous turnout of the men on Holy Name Sunday, the mothers on their respective Communion Sunday, etc. And the dream of Pius X regarding frequent Communion would become a reality. Thirdly, Catholics everywhere should *cease pampering themselves*. Christianity is a rugged religion and Our Lord Himself tells us that only the violent will bear it away. They should not expect the Church to be run by *slogans* in "slap-happy" fashion, but rather by solid Christian principles. Religion is not a salesmanship proposition. No Catholic should have to be cajoled to be honest, to be clean, to receive the Sacraments, or to have his baby baptized in proper time. All of these things are fundamentals. From earliest childhood day the practical Catholic's will has been trained to love and to accept the truths of his religion. Why then should he forsake them as he reaches maturity? There is only one answer: that he places the allurements of the world above the call of religion—that in his confusion he has forgotten to *put first things first*. Cardinal Manning once said, "Let all Catholics believe as all Catholics should believe, and live up to their

religion just for one day, and at the end of that day there will be more Protestants."

Recently sixteen thousand Catholic parishes in the United States were asked to gather food to feed the impoverished peoples of Europe. They did it gladly and efficiently. What could not sixteen thousand re-vivified Catholic parishes do to feed the teeming millions who are in the Church, as well as those who "know not Christ," with spiritual "Bread of Life" if they really set their mind to do it. That is the work of *your parish*—that is its only reason for existence—is what it constantly strives to do. What will *you* do about it? *are the parish!*

REV. JOSEPH V. PFEFFER

Is Saint John of the Cross for Laymen?

Editors' Note: We had an article in last November's issue, contributed by Father Henry Carr, C.S.B., which summarized briefly the teachings of Saint John of the Cross in regard to the spiritual life. Below is a letter from a seminarian who questions the prudence of applying so strict a doctrine to lay Catholics. Following this letter is Father Carr's reply.

Dear Editors:

It distressed me very much to read Father Carr's article on *The Christian Life* in the November issue of INTEGRITY.

Perhaps I misinterpret your intention in publishing it, but in the light of your declared purpose of discovering the new synthesis of religion and life of our times, I take it that the ideas expressed by Father Carr are endorsed and adoption by *lay people*. There is a definite insinuation that here is the way to do it, "come on and the last one in is a sissy or what is worse a bum Catholic."

I emphasize "lay people" because that is the whole crux of the matter as far as I can see. Does Father Carr intend this for lay men and women?

If he does not, then I think that point was not made sufficiently clear. Does he intend it for the laity then I contend that he is wrong.

Why? Because Saint John of the Cross—whose ascetical theology is outlined in the article—never intended what he wrote for all the laity—no, even for all religious and certainly not for "many thousands right here in America."

I can prove that by quoting the words of Saint John of the Cross himself in the very last paragraph of his prologue to the *Ascent of Mount Carmel* in his *Complete Works of Saint John of the Cross*, Burns Oates, London, 1943, p. 1.

Nor is my principal intent to address all, but rather certain persons of our sacred Order of Mount Carmel of the primitive observance, friars and nuns—since they have desired me to do so—to whom I am granting the favour of setting them on the road to this Mount; for as they are already detached from the temporal things of this world, they will better understand the instruction concerning detachment of spirit.

It is conceivable that a few lay persons—but a very, very few—might qualify for Saint John of the Cross' instructions. I have in mind mystics such as Therese Neumann. But it is, as far as I can see, spiritual homicide to recommend this asceticism to zealous Catholics (be they laity, religious, or clergy) as a group.

For sake of the splendid work you are trying to do, I hope that I am misinterpreting your intentions. There is so much good that you can do. Our people need plenty of fire cast into them but it must not be the fire which Tanqueray's *The Spiritual Life* would be infinitely better for lay people without exception than Saint John of the Cross.

With every good wish, I remain,

Sincerely yours in Our Lord,

REV. MR. _____

The Severity of Saint John of the Cross

Many good souls find the doctrine of Saint John of the Cross hard to take. It frightens and repels them. They turn with pleasure and joy to the little way of Saint Therese; which is more than passing strange when one learns that the Flower was fairly saturated with the doctrine of Saint John of the Cross. However, they would have good reason to be frightened and repelled if they meant that a Catholic had to live the life outlined by Saint John of the Cross, or not be saved. It would, indeed, be a hard saying, and few could bear it.

No, to be saved it is not necessary to follow the manner of life described by Saint John of the Cross. All that is necessary for salvation is to be in the state of grace. This may sound as if the state of grace is nothing much, and so, salvation is not very difficult or important. Not at all! It is hard words sufficiently striking to express the unbelievable wonders that take place when a soul is sanctified in grace. It is as if it were taken away to another planet infinitely distant, and transformed into a new creature, an angel of light. This, of course, is only a poor figure to express that the soul is completely changed, that it is so different from what it was before, and from other souls not sanctified, that the abyss between is immeasurable. Yes, the soul in the state of sanctifying grace is a friend of God, a son of God, a brother of Christ. God dwells in him, and he is truly, the Three Divine Persons.

When the man in the state of grace dies, he is set apart and marked for the Beatific Vision; he is safe. As a rule he does not go at once to heaven. No man can enter into the perfect union of the Beatific Vision until he is completely conformed with God, until all his thoughts, all his desires, all the acts of his will are entirely and completely the thoughts, desires and acts that God would have him have and do; his thoughts, his desires and acts must be as nearly as possible like to what the human nature of Christ thought and willed. He may be a very holy man, and still have many imperfections of soul. Even those who are from the authorities on the spiritual class as the perfect "still commit venial sins through frailty or surprise." Even they must go to purgatory, and remain there until they are purified of every imperfection, even the slightest. That is what purgatory is for.

Some rare souls go straight to heaven when they die, without stopping in purgatory at all. It is the common opinion of theologians that their number is very small.

On the other hand everyone in the state of grace is a friend of God, which means that God loves him. He does not have to wait until he dies to be united to God; he is united with Him now. That is what is meant when it is said that eternal life begins here on earth when the soul is sanctified in Baptism, and continues on all through life, and after death still continues on, and burgeons in full fruit. Here on earth eternal life, which is union with God in knowledge and love, is present in seed or bud; in the next world it develops into full flower and fruit. If a man falls into grievous sin, of course, he falls from his

high estate, like an angel falling from heaven, and becomes like other men worse. If he repents, and his sins are forgiven he regains God's love and of friendship.

It is most important to note that all this is true of all the millions of people all over the world who are in the state of grace. It would be wonderful if we were told that God had done these great things for a handful of chosen people. It would be wonderful but not so hard to grasp as the stupendous miracle that this is happening all around us in hundreds, and thousands, and millions of cases, of the most ordinary men, women and children. Take any Catholic church on any Sunday morning; look at the people there at Mass, of all ages, races, conditions, characters, all degrees of what we would call holiness. Some, undoubtedly, may be in the state of sin. Let us pray they are few, none. We consider the others, those in the state of grace. Let us take the poorest saint among them, as far as can be judged from his exterior life. He is the least saint in the whole parish (we need not confine ourselves to those at Mass on Sunday), the least virtuous, the least religious. But he is in the state of grace; he has not committed any grievous sin. It is fair to take such a man, because in every community there must be someone at the bottom of the list.

That man is a friend of God. God dwells in him. Sin is the only thing that can cast him down from his high place. All he has to do is obey the commandments of God and the Church. Such a man might not be rated highly by a Catholic, but God values him as a dear friend. When he dies (we suppose that he lives on like that), his soul is purified in purgatory; he goes to heaven.

Many sanctified souls are not satisfied with that. Some want to surrender themselves to God in perfect love, and at once. They count as lost any time they do that is not for God, any moment of time that is not given entirely to God. Those who attain to the most perfect union with God possible in this life pass straight to the Beatific Vision without having to undergo purification in purgatory.

Between these wholly perfect souls and that other one at the lowest end of the scale of perfection there exists every possible degree of holiness in between. They differ in the degrees in which they are willing to empty themselves of anything that is not God. Some are willing to give themselves more immediately to God than others are. God loves them all. The more they give and the sooner they give it, the better He is pleased with them, the more He loves them. He is not displeased with any of them. It is very difficult for us to understand how God loves us; we want us to be better than we are, and not be displeased with us for not being what he would like us to be. Human liberty and human personality figure prominently in the example of human love helps some; we love those dear to us in spite of their faults. Still it remains a mystery. We know for sure and clearly through the revelation that it is true and not alone by reasoning to it from natural goodness.

The heart of the matter is that man must empty himself of everything that is not God. He must die to himself. Nor is this a mere figure of speech; it entails great suffering; he must strip himself of everything. It is death to the flesh, death to the world. There is no way out of it. If he does not go through it in his life the suffering that is his due, man must endure in purgatory that is of it that is still due at his death. He must suffer. One man may not like to suffer. He may want to avoid it as much as he can, taking only what comes to him and is unavoidable; his purification will have to be completed in the next life. Another may elect to go through it all in this life and at once. Between these extremes there are as many degrees as there are souls.

There is perfect liberty. Each one is free to make his own choice. In any course, it must never be lost sight of that in the whole spiritual life it is

acts and does everything good that the soul does, and at the same time the soul possesses full freedom. This is a paradox of mystery. Both parts of the paradox are true. Man is free in his acts, and all good comes from God. Man's part in it is to empty himself of all thoughts, desires and acts that are not in conformity with God.

There is only one doctrine of the spiritual life. It is the same in Saint Thomas Aquinas as in Saint John of the Cross. The difference between them is that at Saint Thomas imparts knowledge of the spiritual life, we might say the theory of it; he is the teacher; whereas Saint John of the Cross is the guide of it; his work is to apply the theory to practice. The doctrine is one thing, the application of the doctrine in the form of detailed rules for a particular way of life is another. This last is the work of Saint John. He lays down a way of life for those who are well-advanced in perfection, or soon will be. The doctrine on which his guidance rests is the same doctrine which supports the spiritual life at any degree of perfection.

Here is where religious life comes in. Founders of religious orders, congregations, institutes have devised ways of life which are specially intended and suited to enable men and women to give themselves entirely to God. The primary end of religious life is to tend to perfection. It is for this reason that Saint Thomas calls the religious state the perfect state of life. It does not mean that any particular religious is holier than any particular layman. It means that in religious life the members give themselves entirely to God by the vows. The constitutions and rules lay down for them how they are to live in order to attain perfection, and union with God. All they have to do is follow the constitutions and obey the rules, and they will become perfect, if not in this life, in the next. They do not have to do any more than that.

Great differences exist among religious orders and communities. Some are marked by greater severity than others. The difference in severity indicates an aim at a quicker and more thorough conformity with God in this life. In whatever religious community or order a man finds himself there is no obligation to anything more than the constitutions and rules require. Any religious, therefore, who is faithful to the rules of his order or community is tending to perfection and will become perfect, in this life or the next, and enter into the glory of the Lord. The constitutions and the rule guide and direct him. Usually he does not need any special direction beyond what he receives in Confession and in the guidance of his superiors. The same holds true, of course, for women.

It is not to any of these to whom Saint John of the Cross addressed his exhortations. It was not even to all the members of his own Order of Carmel. He wrote primarily for certain members of his own order who wanted to go beyond the requirements of their own order; they wanted to do more for God than they were obliged to do; they were not satisfied with anything less than complete union with God, and at once. They would go straight to God, like an arrow to its mark. Saint John does not say how long it might take to attain this very high degree of union. God could do it in an hour, in a minute. Saint John actually speaks of "a short time." One might read into it that it should normally be a matter of months. The time would differ in each case.

There are, therefore, many ways to perfection. Each religious order or community has its own particular way. Nor are the ways of perfection confined to the religious. There are any number of ways of perfection open to lay people in any state or condition, and sanctified souls follow them.

The way of life of Saint John is another way. It is not peculiar to his own order. It can be incorporated into the life of any religious order or into any

lay life, without in any way interfering with that life, but rather bringing its highest perfection. He addresses himself to everyone, in any order, or in any world, who wants to become perfect immediately.

For such souls competent direction becomes absolutely essential. No general rules of the Carmelite Order, or of any order, would suffice for guidance. Left to themselves the individuals would run wild in excesses. Imagine an individual religious trying to put into practice the rule never to do anything that affords pleasure! To strive always by himself after that which is most difficult! To desire to be despised! And so on. He would end up in a mental institution, or at least suffer a nervous breakdown.

Saint John of the Cross wrote for certain members of his own order. What he said was true and useful for anyone anywhere who, like them, wants to die to himself quickly and be united to God here on earth as perfectly as possible and as quickly as possible.

Man's life is rational; his actions flow from knowledge. His nature is to know the reasons of things. This is particularly true for the inquiring mind of Western civilization. In religion man is not satisfied unless he can give an account of the faith that is in him. In other words he must understand the doctrines of revealed truth and their interrelations. He must have knowledge. This is not true of every individual man; as a rule it is true of the group. Some men or that can manage quite well without bothering about doctrines. They are carried by the common knowledge of his community. In general people should understand their religion.

The way to guide souls to union with God is by instruction in knowledge gathered from divine revelation and from experience. This is true at any time and of any spirituality. It would not do to mutilate the truth because it frightens people or because they do not like it. They do not have to take it in all its rigor. No one has to enter religion unless he wishes to do so. Among religious it is the same. Many enter the different active orders who would shrink with horror at the thought of spending their lives in a Carthusian monastery. Thank God they do not have to do that; which is no reason why they should not know what the Carthusian life and Carthusian spirituality mean, and particularly why they cannot understand the spirituality of their choice, whatever it may be, without understanding what Carthusian spirituality means.

Besides, there is a general call from God to come to Him and be perfect, which means a general invitation to everyone to follow the way of perfection taught by Saint John of the Cross. It is as if God said: "I invite you to come to me right away. You do not have to come now unless you wish. I want you to know that I invite you and you will be welcome." No one, generally speaking, is bound to accept the call. The teaching and the call should be proclaimed and explained; otherwise some who would answer the call might not know about it.

Few there are who will be able to take his direction in all its stark nakedness, and persevere fully in realizing it. Even of those few choice souls whom Saint John addresses hardly any will reach the final stage of perfect union in this life. Those who do will at death go straight to the heart of God.

There is no reason in the world, therefore, for anyone to be afraid or discouraged. The great thing is to know where the road is that must be climbed, what it is like, how to ascend it, the difficulties, the danger, the helps, the transcendent glory at the end in that ineffable union with God in knowledge and love.

All this Saint John of the Cross teaches, and it is equally valid for every

any member of the Church, from highest to lowest, according to his strength know what God would be pleased to see him do. In this revelation God does speak as a stern lawgiver, under pain of punishment. Like a loving mother to her little children He tells His children what there is for them to do, and they are to do it. They have nothing to fear from Him; He leads them gently by the hand with loving care, but lets them set the pace themselves. The way is hard; there is no getting around that. Each will advance on the road as fast and as far as his courage and his strength will support him. Hardly a whole one, perhaps, in a whole people will reach the goal of perfect union in this life; all who are faithful will finally attain the crown of glory in that perfect union with God in knowledge and love, which is the Beatific Vision.

There is no spiritual doctrine but the one. That is the doctrine of Saint John of the Cross. There is nothing in it to frighten. All progress in spirituality comes from following his doctrine. Christians followed the doctrine centuries before Saint John of the Cross was born; countless thousands, millions follow it who never heard of it. All souls in the state of grace follow the doctrine, though they never heard of it, and do not know that they are doing it. The way he expresses it need not disturb anyone, and at the same time he aims to lead God's choicest souls to the highest degree of perfect union with God possible in the world.

Could this be the main reason why the teaching of Saint John of the Cross attracts so many, and they turn away? Maybe they desire to love God; they want to love Him with their whole heart and soul; they know that for this they must surrender themselves entirely to Him; they want to be right in the first ranks with those who love God; they do not want to be in the back rows, to be second or third-raters, or lower. At the same time they have not the strength and courage to take the plunge that will cut them off from every human affection. As a result they want a spiritual doctrine that will allow them to retain and cherish and enjoy their lawful human affections, at least to some extent, and still stand in the front rank in their love of God. They search for a spiritual doctrine that will make this possible; they think there must be an explanation of Divine Truth that will allow this. In short, they try to make revealed truth agree with their desires and their reasoning; they thus make it difficult or impossible to discern inspired teachings that are unpalatable. Maybe there would be no difficulty in it at all if they recognized that they are not in the front row. Foolish thinking cannot change the laws of God. It is living in a fool's paradise to think you are climbing straight up the mountain of God when you aren't, and do not even know the straight way up.

Here is a simple test: Am I as holy as Saint John of the Cross, or the Rose Flower? If not, would I like to be? Could I hope that God would raise me to such a height? (No matter what I do, it must be God, and God alone, who raises me.) Yes, I can have that hope; God might raise me up. As we have seen, He could lift me up in an instant; in the normal way He will raise me quickly to the highest sanctity only if I follow directions such as Saint John of the Cross gives. People can be blessed with great sanctity, and still be far from the top of the mountain of complete and perfect union with God. If I am afraid to face the sufferings of such a life, then that way of life in its fullness is not for me, and I must be satisfied with sanctity of a lower degree. But whatever kind of Christian life I lead will be holy in the degree in which I approach the ideal life taught by Saint John of the Cross, suffering included.

This doctrine of the spiritual life appears harsh and cruel, a veritable martyrdom; and it is just that. When that is laid down, one can then go on to

declare another great paradox: those who follow the life thus outlined are the happiest people in the world. It cannot be insisted upon too strongly that the more closely they follow it, the more they suffer the death of all natural affections, the more they strip themselves, the greater their happiness, surpassing joy, supernatural joy even in this life and amid the suffering.

But this, strictly speaking, does not belong to the doctrine itself; it must be added, as it were, as an after-thought. This happiness must not be expected extra. It is given, one might say, as a surprise, as an unexpected extra. Seek ye first the kingdom of God, and all these things will be added unto you.

HENRY CARR, C.S.B.

BOOK REVIEWS

The Breathing of the Spirit

FRANCE ALIVE
By Claire Huchet Bishop
Declan X. McMullen, \$3.00

Here is a book describing the new movement sweeping the Church in France. It belongs to the *Fishers of Men* and *Priest-Workman* in many, but, whereas these two describe specific apostolic adventures, *France Alive*

is a reportorial survey of all the new lay and clerical movements in France, even touching on the Protestant, Jewish and orthodox ones. It is immensely valuable for opening one's eyes to the spectacle of the Church contemporary itself, and besides makes exciting reading.

"The torpor is gone" from the Church all the way down the line: "The Christian is to astonish." The Jocist Movement, which was the first to astonish, is now some twenty years old. The author quotes the title page from the remarkable edition of the Gospel (*GOOD NEWS, or Infallible Method of Living Happy and at Peace, brought by CHRIST JESUS, etc.*). The M.P.F. is the Priest Family Movement, busy with community affairs on a non-religious basis but with a spirit of sacrifice. (One said, after visiting a sick person: "Just think! I thought I was a social worker! Isn't that horrible? I told her I was a neighbor!") Most Americans haven't heard of the *teams*, small groups of three or five, priests or laity, who live in the midst of the people, sharing their work, insecurity, bedbugs, squalor and dirt, just to be *present*, following the example of Charles de Foucault. Then there are the missionary priests, who work sometimes in teams too. They work in the factories, say Mass at night in their tenement apartments, explain the Sacraments as they perform them. There is the splendid work of the J.A.C. (Young Agricultural Workers) who are breaking down the peasants' avarice and sending packages to the cities of their own rations.

These are only hints of what the book contains. By all means buy it and read it.

Perhaps one other thing ought to be mentioned here. The book deals intensively with the reconstruction of the parish. Again and again there comes up this problem of money. The French proletariat was sickened by too much talk about money in the churches, and by the graduated scale of marriage and funeral costs according to price. To win back the people the forward-looking

taken drastic measures. In some parishes the solemnity of the Sacraments is the same for everyone, paid pews are out, so are envelope collections. Indeed, there are no collections in some places, but only voluntary, anonymous contributions put in a box in the back of the church. Priests have reduced their scale of giving to that of their least parishioners. These measures seem to be healing the breach between the clergy and the people who most need them.

CAROL JACKSON

Something to Think About

MEDITATIONS FOR EVERYMAN
Father Joseph McSorley
Paper, \$2.50

It has been said that you can lead a girl to Vassar but you can't make her think. This reluctance to think is too universal to be confined to any one gender or to any one school.

Noted that men have always been reluctant to think, today we have the added incentive to sloth provided by a society which has raised thoughtlessness to the status of a virtue. There is more truth than poetry in the gag that it pays to be ignorant.

It may pay to be ignorant, but the coin is in gold, not happiness. For those of us who have been blessed with the knowledge that our destiny lies in eternity, of utmost importance that we frequently recall to mind the eternal verities. Thinking as a novice, I know that daily meditation is difficult. I know that it is easier to dash off to a study club, take notes at a lecture, chop wood, turn on the radio, or even to write an article about meditation, than it is to meditate. By meditation I do not mean daydreaming. Letting the mind sit back while imagination puts on a picture show, even if the pictures are holy pictures, is not meditating. Meditation is a disciplined thing. It is not just thinking. It is thinking things *through*.

There is always some practical problem which keeps insinuating itself into one's consciousness when one tries to meditate about the mysteries of the Faith. For the novice, it is helpful to have some piece of spiritual reading as a sort of springboard for one's dive from the everyday into the eternal. This book by Father McSorley has been designed for just that purpose.

Each page of the book deals with one particular day in the Church year. At the head of each page is a text from the words of Our Lord. Beneath the text are three paragraphs. The first explains the text and its relation to Christ's message. The second paragraph relates this teaching to the affairs of the world. The final paragraph is a personal meditation on what this text means to *me*.

With this clever device, admirably suited to the practice of meditation, Father McSorley provides us with a pole, and the running jump to send our minds soaring into the realm of essential things. This is the kind of book that belongs in a library, it should be in someone's hand, and preferably someone's knees.

ED WILLOCK

Leavening the Mass

PIEST-WORKMAN IN GERMANY
Henri Perrin
Translated by Rosemary Sheed
Paper & Ward, \$2.50

A French Jesuit learned factory work and volunteered to go to Germany as a French workman among the others. He had with him one trained Jocist lay leader. This book is a diary of their apostolate.

It was not known generally that Father Perrin was a priest. Despite food and grueling work hours, he and his assistant, Jacques, set about organizing their entire region through weekend trips, saying Mass with, and speaking to, groups in other factories rounded up by other Jocists. How effective the leaders were, and how impotent the merely pious Catholics, is the lesson of the first part of the book. At one point Father Perrin says:

Some days later, a wonderful letter from a seminarian told me how much Sunday's meeting had made him think. He had suddenly realized that he must be Christ in his camp, the living Christ, loving and making holy all whom He meets. After a pretty harsh criticism of his seminary, he told how he had got to work even in his dormitory. And there he was the one who up till then had thought only of his own pieties, whose apostolate had finished with rehearsing plain chant for Sunday Mass—"daring" he suggested to his two working companions to pray with him for the sleepers in the *Lager*. The two others gazed at him, astounded, but he found words which hit the mark, and for the first time they prayed together. From then on they continued to make discoveries of friendship in the Christian community. . . .

When the priest was discovered by the Germans and arrested, he continued his apostolate in a series of prisons, still assisted by Jacques from without. . . . a fascinating story, but more than that, it is revealing. He transformed the atmosphere of one prison cell after another, changing hate to love, distrust to cooperation, bringing Christ in amongst His least brethren. Yet he heard only two Confessions in all that time. Among those men (to what extent is this among American neo-pagans?) one doesn't speak of making one's Easter. They have to learn Christianity all over again, starting with the silent spirit of charity as a prelude to the Good News. What stands out above all else is that where men are pulling against each other, Father Perrin and the Jocists are pulling them together again. The effort is toward harmony, cooperation, friendliness and love.

This is one of the most important books to come out of the new movements in the Church. Learn from it as Father Perrin learned from his sufferings that the masses are "de-Christianized, yes, but they are not against Christ. The smallest thing will sometimes uncover Christ's face for them and by degrees awaken their love."

PETER MICHAELS

Book Notes

Sheed and Ward has reprinted *The Woman Who Was Poor* (\$3.00) the famous novel of Leon Bloy's which has been almost unobtainable these last years. It is less shocking now that Catholicism is beginning everywhere to shake off its bourgeois cloak. Let us remember, then, that Bloy was a sort of John the Baptist in respect of the renewal of the Church. Every new-spirited Catholic should regard *The Woman Who Was Poor* as a modern classic and grant himself the moving experience of reading it.

Another welcome reprint is Bede Jarrett's *Life of Saint Dominic* (Cloth, \$2.50, or in paper for 95c). This is the standard modern biography of St. Dominic, which owes not a little of its excellence to being written by one of the most outstanding Dominicans of our time.

The Christ of Catholicism (Longmans, \$4.00) may prove a little disappointing to admirers of Dom Aelred Graham's earlier work, *The Love of God*. It's a synthesis of dogmatic and biblical testimony about the life of Christ; a

meditative, scholarly work. As such it is rather hard reading, and there's of the sharp application of religion to life which the author does so well he does it. However, this book should prove immensely valuable and easily so as time goes on. It is the groundwork from which future applications of doctrine will derive.

Two thin volumes (at \$1.50 each) recently have come out of Sheed & d. One is a translation of *Sanctity Will Out* by Georges Bernanos, which is an essay about Saint Joan of Arc apropos of her trial, in the usual Bernanos' manner. The other is a reprint of an earlier translation of Francois Mauriac's *and Mammon*, which deals with the problem of the Catholic writer. Andre once accused Mauriac of being hampered literally because of his faith. This is his answer. Recently an American Catholic writer has more or less in (strangely) Gide's point of view, so it is good, and timely, that this interesting and clarifying essay has been reprinted.

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